

Holiness to the Lord!

The Juvenile Instructor



VOL. 8.

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NO. 9.

THE MIRACLE AT NAIN.

WHERE is the Sunday school scholar who has not read the beautiful account, contained in the 7th chapter of St. Luke's gospel, of Christ restoring the widow's son to life? It is one of the most touching and pathetic portions of the Scriptures, and nothing contained therein shows more clearly the wonderful power of the Redeemer and at the same time His overflowing sympathy and compassion for those in distress and sorrow. Truly, as the apostle says, "He was touched with the feeling of our infirmities."

Nain is now but a hamlet, or very small village, and like nearly all villages in Palestine, it contains only a few squalid tenements, with people of the same class; but, poor and insignificant as it is, its name, on account of the manifestation of Almighty power and Godlike compassion associated with it, which took place nearly two thousand years ago, will never be forgotten.

The account given by the evangelists of the miracles of Jesus is very brief, but it is better so than otherwise, for His works were so unlike those of men that a multitude of fine words to

make them striking and interesting was altogether unnecessary. Just read the account of the miracle illustrated by this beautiful engraving. Five short verses only! and they are all the history we have of one of the mightiest miracles ever performed on earth. Yet the very brevity of the sacred writer gives a

force to the account which it would not otherwise have possessed.

Picture to your minds, if you can, the actual scene, represented so beautifully by the artist in our engraving. There is the quiet little village of Nain, with its synagogues, its palm trees, its bright eastern sun, and its inhabitants in their picturesque, oriental costumes. Peace and contentment seem to prevail, yet there is one among its inhabitants whose heart is weighed down with sorrow too deep for words. A widowed mother has lost her

only child—her son, the solace of her existence. She has no comfort left now, and her life seems henceforth without hope and her whole future dark and cheerless.

The time for the burial of the dead—the saddest seen by mortals during their earthly sojourn—has come, and slowly the



mournful procession wends its way to the cemetery or burial ground, without the city. There is one solitary mourner—the mother of the dead—weeping as if her heart would break, and only those who have followed the remains of their dearest ones to the grave can form any notion of the grief that stricken mother felt.

The funeral procession approaches the gate of the city, and soon the remains of the dead will be placed in their final resting place. But there is one witness of the mournful cortege, whose mission on earth is to soothe the mourner and to comfort those in sorrow and distress; and happily for humanity His disposition to do so is equal to His power. His heart is touched, and His sympathy is moved to its very foundation while witnessing the grief and anguish of the widowed and childless woman. He who we are told, spoke as “never man spake,” approached the mourner, and bid her “Weep not;” then touching the bier, He pronounced the words—“Young man, I say unto thee arise.” Death itself must obey the voice of Omnipotence, “And he that was dead sat up and began to speak. And He delivered him to his mother. And fear fell upon all.”

Never, perhaps, were the power and compassion of Christ manifested in a more striking and timely manner than on behalf of the widow of Nain, and no words could give a more graphic description of the event than those used by the evangelist, which you can all read for yourselves in the New Testament. But we subjoin the following beautiful lines on the same subject from the pen of one of our most celebrated national poets:

“Tis evening. At the gate of Nain
Behold a sad and mournful train,
That outward pass, with garment rent,
And wail of woe, and heads down bent,
With ashes on them. 'Tis the dead,
Borne to his cold and silent bed;
The young cut off in manhood's bloom,
To feed the worm, and fill the tomb.

“She is a childless widow now,—
That woman, o'er whose stainless brow
Wanders at will the ebony braid,
So late in glossy neatness laid,
Over her cheek, so deadly pale,
The swollen eyelids, like a veil,
Droop heavily, and with tears
That flow, as if the grief of years,
Were gather'd into one dark hour,
To spend on her its tyrant power;
Till with long choking sobs, her form
Shakes like the willow in the storm.
Why cease those tears? Why stand they still?
What means the strange, mysterious thrill
That passes o'er them like a breath,
Hushing at once the wail of death?

“One moment has that weeping eye
Been lifted with a smother'd cry;
One look, one piteous, pleading prayer,
“O Israel's God!” And He is there!
A Hand has softly touch'd the bier;
A voice hath reached the mourner's ear,
So sweet, so kind, its heavenly calm,
Its tone of love like dropping balm;
Or that lute harp, so sweetly tuned,
That soothed of old the spirit's wound.*
“Weep not.” That Voice can rend the grave,
That outstretch'd Arm hath power to save.

“Mother, receive again thy son,
Thine own, thy loved, thine only one.
See, with a deeper gladness now,
Health flushing o'er his fair young brow;
Mark how his feet elastic tread
The paths where late they bore him dead!
And know that He, who bade him live,

* 1 Sam. xvi. 23.

Hath yet a richer boon to give:
Life to the dead, the dead in sin,
Life to the ruin'd soul within;
Life flowing from the throne above;
A river boundless as His love.
The Hand that dried thy tears to-day,
Forever wipeth tears away.
Come on to Him; the gift Divine,
His grace, Himself, may all be thine.
Come, for the proffer'd cup runs o'er;
Drink, and thy soul shall thirst no more.”

ANECDOTES OF WILD ANIMALS, ETC.

(Continued.)

IN his book on travels and researches in South Africa, Dr. Livingstone gives the following anecdote about the

MISSIONARY AND THE LION.

“In the country of the Bechuanas, and on the borders of the Kalahari Desert, lies a fair and leafy valley and rich in pasturage and good water. Possessing so many advantages the Doctor selected it as the site of a missionary station. The tribe inhabiting the valley are called the Bakatla, and they seem to be peaceful and industrious people, and solely occupied in pastoral pursuits.

“At the time that Dr. Livingstone settled in the valley, the Bakatla were much harassed by lions, and these formidable animals had grown so bold that not only did they break into the cattle pens by night and destroy the cows, but they even ventured on their predatory excursions in the open day. This was so unwonted an occurrence, that the Bakatla believed themselves bewitched—‘given,’ as they said, ‘into the power of the lions by a neighboring tribe.’ They resolved upon a grand expedition against the lions, but being a peaceful race returned home again without effecting any conquests.

“Now, it appears to be a fact that when one in a troop of lions has been killed, the remainder quit the district, and betake themselves to some other locality. Consequently, when the natives summoned up courage for a new expedition, Dr. Livingstone accompanied them, that he might encourage them to release themselves from the annoyance by destroying one of the marauders.

“After traversing the grassy dale for a short distance, they found the lions reposing under the shelter of a clump of trees on a gentle acclivity. Immediately they drew a circle around the hill, and gradually closed up as they drew nearer and nearer to its base.

“Livingstone remained below on the level ground, in company with a native schoolmaster named Nebative. Surveying the scene with eager eyes, he desisted a lion recumbent on a mass of rock within the ring of natives. He pointed the animal out to Nebative, who immediately fired, and the ball hit the rock on which the animal was sitting. He bit at the spot chipped by the ball just as a dog does at a stick or stone flung at him, and then, with a leap and a bound, broke through the startled Bakatla, and escaped unhurt. The natives should have speared him as he attempted to get free, but trembled to attack him.

“After a little delay the circle was reformed, and Dr. Livingstone saw two other lions within it, but was afraid to fire lest he should shoot any of the natives. The monsters dashed through the line, however, and the Bakatla again took to their heels in every direction. Our missionary therefore, seeing that the men would not be induced to hold their ground, abandoned the enterprise, and began to retrace his route towards the village.

“When winding round the spur of the hill, Dr. Livingstone

saw a lion—probably one of the animals he had noticed before—crouching on a rock, about ten paces off, with a small thorny bush in front of him. The missionary took a steady aim at him, and fired both barrels right through the bush—bang! bang!

"The natives, excited and confused, exclaimed, 'He is shot! he is shot!' Others hearing the second ball, and ignorant of the mysteries of a double-barrelled rifle, cried, 'He has been shot by another man too; let us go to him!' Seeing the lion's tail erected in anger, Livingstone called out, 'Stop a little till I load again.' While in the very act of ramming down the charge, he heard a loud and sudden shout, and looking half round, lo, the lion was in the act of springing upon him! He seized Dr. Livingstone by the shoulder, and both went to the ground together.

"The lion growled most horribly, and shook his intended victim as a terrier shakes a rat. Yet, strange as it may seem, the Doctor says that his thoughts neither reverted to the past nor to the future; of his present peril he took no heed, for the shock had thrown him into a state of stupor. It was as if a dream had overmastered him; and though quite conscious of all that happened, he felt neither pain nor terror—just as patients under the influence of chloroform see the operation but do not feel the quick agony of the knife.

"Dr. Livingstone, however, was happily rescued from his formidable antagonist. Mebative, who was standing at a distance of ten or fifteen yards, discharged both barrels at the lion, but his gun missed fire, and the animal, releasing his grasp of the missionary, turned to attack his new foe. Another native made a bold attempt to spear the monster, who, roaring and champing, and infuriated by the number of his enemies, suddenly sprang upon him and seized him by the shoulder. It was his last dying effort, for a moment afterwards the balls he had received took effect upon him, and he fell dead. Thus singularly, was Dr. Livingstone saved from what seemed certain death."

Mr. Cumming gives the following about

HUNTING LIONS.

"When stalking deer among the reedy marshes of the river Molopo, he suddenly observed two huge yellow lionesses, about a hundred and fifty yards to the left, walking along the border of the reeds, and in a direction parallel to his own. He then ran forward to a slight rise in the ground, from whence he could discern the course taken by the lionesses. In so doing he came suddenly upon them, and fired at the nearest, though having only one shot in his rifle. The ball told badly, and the enraged lioness wheeled right round, and dashed towards him, lashing her tail, showing her teeth and uttering that horrid, murderous, deep growl which indicates a lion's wrath. At the same moment her comrade, who seemed better to know that she was in the presence of man, made a hasty retreat into the reeds. The instant the lioness came on, Cumming stood up to his full height, holding his rifle, and his arms extended, and high above his head. The novel sight arrested her rapid onset; but on looking round and missing her comrade she became still more exasperated, and made another forward movement, growling terribly. This was a moment of great danger. Cumming felt that his only chance of safety was extreme steadiness; so, standing motionless as a rock, with his eyes fixed firmly upon her, he called out in a clear commanding voice, 'Holloa! old girl, what's the hurry? take it easy—holloa! holloa!' Once more she halted, in apparent perplexity. Cumming, thinking 'discretion the better part of valor,' then concluded upon beating a retreat; retiring slowly, and talking to the lioness all the time. She seemed undecided as to her future movements, and was gazing after the hunter, and snuffing the ground, when he last beheld her."

On another occasion one of Cumming's attendants having

reported to him the presence, in the vicinity of his encampment, of four majestic lions, he instantly prepared to do battle. For this purpose he saddled two horses, and directing his men to lead after him his small pack of dogs, rode gallantly forth. As soon as he gained the open ground, the four lions showed themselves on the river-bank, and, guessing that their first move would be a cowardly retreat, he determined so to ride that they should think he had not observed them, until he could cut them off from the river and the interminable forest beyond. That point being gained, he knew that they, still doubting of his having observed them, would hold their ground on the river's bank until his dogs came up, when he would more advantageously deliver his attack.

"He cantered along, as if he intended to pass their leonine majesties at a distance of a quarter of a mile, until he was opposite to them, when he altered his course and drew a little nearer. The lions then showed symptoms of uneasiness; they sprang to their feet, and, surveying the hunter for half a minute, disappeared over the bank. They reappeared, however, directly afterwards, a little further down; and finding that their position was bare and uncovered, walked majestically along the ridge of the bank to a spot, a few hundred yards lower down, where the trees and brushwood offered a secure concealment. Here they seemed half inclined to wait the approach of their antagonist; two stretched out their massive fore-legs and lay down in the grass, and the other two sat up on their haunches like dogs. Deeming it probable that when the dogs came up, and he approached, they would still retreat and make a bolt across the open ground, Cumming directed his attendant Carey to ride forward and take post in the centre of the plain about four hundred yards in advance, thus compelling the lions either to give battle or swim the river, which latter alternative they are always unwilling to accept. They were all full-grown males; and Mr. C. confessed that he felt a little nervous, and uncertain as to what might be the issue of the attack. The dogs coming up, he rode straight at the foe. The lions sprang to their feet, and trotted slowly down along the river-bank, once or twice halting and facing about for half a minute. Immediately below them the river took a sudden bend, and formed a sort of peninsula. Into this bend they disappeared, and Cumming and the dogs were immediately in upon them. They had taken refuge in a dense, leafy angle, thickly covered with trees and reeds. The dogs rushed into the covert undismayed, barking loudly, and provoking a terrible response in the roar of the lions, which wheeled about and charged them right up to the edge of the open ground. The next moment, they plunged into the river; whereupon our hunter sprang from his horse, and, running to the top of the bank, saw three of them ascending the other side, the dogs following. One of them bounded away across the open plain at full speed, the other two, finding themselves pursued by the dogs, immediately turned to bay. It was now the hunter's turn to act, and firing at them coolly, right and left, he made the most glorious double shot that a sportsman could desire, disabling them both in the shoulder before they were even aware of his position. Then snatching another gun from Carey, who had just ridden up to his assistance, he finished the first lion with a shot near the heart, and brought the second to the ground by disabling him in his hind-quarters. He dragged himself into a thick, dark-green bush, in whose shade it was for a long time impossible to obtain a glimpse of him. At length, a clod of earth falling near his hiding-place, he made a movement which revealed his position, and enabled Cumming to fire at him with fatal effect. The other lions escaped."

(To be continued)

AMONG the ancient Romans, those that would be preferred before others in gentility wore little moons on their shoes.

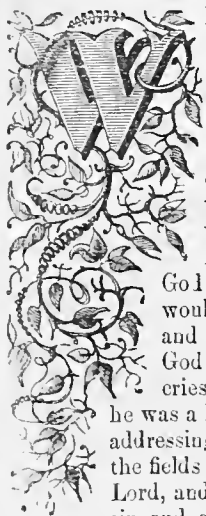
The Juvenile Instructor.

GEORGE Q. CANNON

EDITOR.

SATURDAY, APRIL 26, 1873.

EDITORIAL THOUGHTS.



We will now conclude the account of the Children's Concert, commenced in our last number.

The children sang

"Sunday School Song."

Elder John Taylor was the next speaker. He said it was pleasant to walk in the ways of the Lord, to have the Lord smile upon us, and to have Him for our friend.

It was pleasant to cultivate the Spirit of God in our hearts. If the young did that it would assist them to grow up in virtue, purity and holiness. It was pleasant to know that God is our Father, and that He will hear our cries. He had always believed that, and when he was a little boy, like many of those whom he was addressing, he used to retire to his closet, or go into the fields and among the bushes and call upon the Lord, and pray that He would preserve him from sin and guide him in paths of righteousness. In

looking back he could remember years of happiness spent in thus seeking and trying to serve the Lord. The Lord would listen to and preserve them if they would call upon Him, and in no way could they grow to be happy men and women but by serving God and keeping His commandments. They should be zealous for the truth, let it dwell in their hearts, let no man root it out; they should never tell a falsehood under any circumstances, to screen themselves or anybody else. They were living in an important period, and the boys before him had a great work to do. They had been made acquainted with the principles of the gospel which had been revealed in this age of the world through that great prophet Joseph Smith. Brigham Young, the President of the Church of Jesus Christ of Latter-day Saints, was also a prophet, seer and revelator, and when they read his writings or heard his words they should heed them, for they were the words of God unto them. God had chosen him as the instrument to make known His will to the people of this Territory, and to the world. They should also heed the good advice they received from parents and teachers, and avoid all evil and foolish habits. God was establishing His Kingdom and Zion upon the earth. Zion meant the pure in heart, and her people must be pure in thought and conduct. Youth was the time to cultivate purity, and if the children grew up pure before the Lord He would hear and answer their prayers, and give unto them the blessings which they desired, and would make them instruments in His hands in accomplishing His purposes. The teachers who devoted a portion of their time to teaching the children true principles and the laws of life were engaged in as great a work as any people could be engaged in. They were exhorted to continue their labors, and to be earnest and fervent. In doing this God would bless them, and they would see the fruits of their labors in generations to come.

"Love at Home"

was next in the vocal portion of the exercises, after which a few remarks, explaining the origin of the present movement among the Sunday schools, were made by Elder George

Goddard, when the children's voices again united, in singing

"Beautiful Land of Rest,"

after which came a short address from Elder Joseph F. Smith, of which the following is a synopsis:

Children are born pure and free from sin. They are not contaminated and have no need of repentance until they begin to mingle with the things of the world. It would be a great blessing for those to whom his words were addressed if they were to grow up in purity and honesty of heart before God. One of the commands given to the children of ancient Israel was "Honor thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee." The Lord had given this people a good land, and if the children would but honor their parents and hearken to the counsels of the priesthood, there was no reason why they should not possess that land. This course would also prepare them for usefulness and their days might be long on the earth. In a few years the responsibility of bearing off the Kingdom of God on the earth would rest upon them, and to prepare them for the great duties awaiting them the aim of parents and teachers should be to train the children so that they might be full of faith, and have a disposition to continually seek the Lord by prayer. Exhorted parents and preceptors of youth to preach the gospel to the rising generation by example as well as by precept, for precept had a far more powerful effect on the young mind when accompanied by practice. He prayed that the Lord of Hosts would bless all present, old and young, pupils and teachers, and that they might be guided and preserved through this life, and saved in everlasting habitations.

Children sang

"Remember the Poor."

Elder George Q. Cannon then addressed them. There were a few things he would like to say to them. He hoped none of the boys present used tobacco in any way, or bad language, and that none of them, either boys or girls, ever told falsehoods, or did anything they knew to be wrong. They never had done a wrong knowingly without feeling bad about it afterwards, and they never had told an untruth without being ashamed of it. They should learn in childhood never to do a thing that would bring a feeling of shame or condemnation. Children should never do that which they would not like their parents to know about. Sometimes people did things in secret which they would be ashamed to have known. This was wrong, and the young should make it a rule to let their actions be of such a character that when questioned about them by their parents they would not be ashamed to tell all about them. And if they had done wrong they had far better tell, if desired to do so, than to conceal it by falsehood. It was a mark of cowardice to conceal a wrong. No boy or girl ever told a lie unless they were cowards, for it was fear that prompted the falsehood. A parent or teacher could admire a child, even when he or she had done wrong, if he or she would tell the truth about it, and express sorrow therefor. He wished he could impress upon the hearts of all present the necessity first, of refraining from every evil act; and second, if detected in doing wrong, never to lie to conceal it.

Children should never mingle with those whose conduct was in any way questionable, and if any of their juvenile acquaintances were guilty of smoking, chewing, lying, stealing, or any other bad act, they should use all the influence they had to induce them to forsake their evil ways, and to win them from improper associations. Every boy and girl should be pure and chaste in words, thoughts and deeds. There were men now in our streets who smoke, chew, swear, take the name of God in vain and do other evil things. If boys were not warned they might be imitating these evils. He hoped all the boys in our Sunday schools refrained from the use of liquor and tobacco, and that none of them, either boys or girls, used either tea or

coffee. There were some cases of smallpox in several places in the Territory. By and by there would be other diseases of a contagious and fatal character going through the nations, but God, in these last days, had promised His people that if they would keep the Word of Wisdom the destroyer should pass them by, or if they were attacked the disease would be but light. He had known Elders go and administer a score of times in a day to parties afflicted with smallpox and other bad diseases without taking the diseases themselves; but they, in their lives, observed the requirements of God's word and exercised faith in His promises. He hoped the boys and girls of Utah would grow up so that when disease and death came along they might be preserved by the exercise of faith in God.

"Have you spent a pleasant Day?"

was sung by the children, and the vocal exercises on the occasion closed with

"Our Lovely Deseret,"

when the benediction was pronounced by Elder Geo. Q. Cannon.

The singing was conducted by Professor C. J. Thomas, and was well executed considering the small amount of time that had been occupied in rehearsal. We believe that steps will be taken at an early day to give a musical jubilee in the New Tabernacle in this city, in which the Sabbath school children of the county will unite and participate. Ten thousand children might easily take part in such a concert. The labor of rehearsal, so as to have such a large number sing together in unison, would be considerable, but the pleasure that would result from such labors would be worth the trouble. A festival of this kind would have an excellent effect upon the children and, if properly conducted, would be the most delightful gathering that has ever taken place in this Territory.

LOST IN THE SNOW.

IT is no uncommon thing for persons to lose their way and their lives during the heavy snow storms that occasionally prevail on the prairies of this western country during the winter. Such melancholy occurrences have happened several times in Utah since its settlement by our people.

The past winter, in many parts of the country, was one of the most severe ever known, the thermometer in many places falling occasionally to between thirty and forty degrees below zero, indicating such intense cold as is very rarely experienced anywhere except in the arctic regions. Besides being so very cold, snow storms such as were hardly ever known before occurred in many regions outside of Utah. This was especially the case in Minnesota, where several hundred persons and many more animals lost their lives. One of these heavy storms lasted about three days, during the whole of that time the frost being awfully severe, the wind high, and the snow so thick as to almost darken the air in the daytime. While this lasted men out with their teams were buried in the snow and frozen to death; children on their way from school perished in the same way, when only a few rods from their homes; and some persons, short of fuel, were frozen to death in their houses, so terrible was the cold. Never, perhaps, since this continent was discovered and settled by white men has there been such a severe storm, and one in which so many human beings and animals lost their lives, and the great storm in Minnesota, in the winter of 1872-3 will be remembered and referred to with feelings of sorrow and sadness for very many years to come.

The beautiful little picture on this page illustrates an incident of this kind which took place in the Far West last January, which we are now going to tell you about. This is not a story made up for children to read, but is an occurrence which really happened. Annie, nine years old, and Charlie, younger than she was, were on their way homewards from school, when one of these heavy snow storms came on, accompanied with a

strong wind, which blew the snow in every direction. Some of you have no doubt been out in a storm of this kind, and have been very glad indeed to get into the house, and by the warm fireside. But unfortunately for Annie and Charlie—poor little things—they had quite a distance to walk, and there was perhaps not one house between the school and their home. They trudged bravely along for awhile; but at last they lost their way, and they sat down in a hollow to cry and rest. Here they would soon have been overcome with the cold, and would have known the sleep that knows no awakening, at least in this life; but the cry of Charlie—"Oh! what shall we do? I'm so cold!" roused his sister and, clasping his hand in hers, she made another effort to find the path that led to their home. They walked along as well as they could in the blinding snow and fierce wind for a little while longer, and at last Annie thought she saw their house a little way off; but when they reached the spot, no house was there, and in the greatest distress she cried, "The wind has blown the house away!"



So weary that they could go no further, and benumbed and chilled, the children sank down on the snow, and there can be no doubt that they would have been frozen to death in a very short time, but oh, joy to relate, their father, alarmed for their safety, had got some neighbors to come with him to hunt for them, and a kind Providence directed their steps in the right direction, for just after the poor children had given in through fatigue, their father and his neighbors reached the spot where they were and rescued them.

You may be sure the meeting was a most happy one. It was hard to tell whether the father or his children were the most delighted. They were not far from home, and in a few minutes they were safe within its sheltering walls, and when, with the attention and kindness of their mother, Annie and Charlie had fully recovered from the effects of their narrow escape from death in the storm, the joy of parents and children can be better imagined than described.

QUESTIONS AND ANSWERS ON THE BOOK OF MORMON.

CATECHISM FOR SUNDAY SCHOOLS.
(Continued.)

LESSON XXI.

- Q.—At what time did he write of this?
A.—When three hundred and twenty years according to their reckoning had passed.
Q.—To whom did he deliver the plates?
A.—To his brother Chemish.
Q.—Who kept them after Chemish?
A.—His son Abinadom.
Q.—What does Abinadom say about himself?
A.—That he had seen much war and contention and with his own sword had killed many Lamanites in the defense of his brethren.
Q.—What did he say about other records of the Nephites?
A.—That there were others engraven upon plates which were kept by the kings.
Q.—What were they called?
A.—Jarom calls them the other plates of Nephi.
Q.—What was engraven upon them?
A.—The record of the wars.
Q.—Who had charge of the plates after Abinadom?
A.—His son Ameleki.
Q.—Of what king does he give us an account?
A.—Of Mosiah.
Q.—What remarkable event happened in the days of Mosiah?
A.—He and the people who would listen unto the voice of the Lord fled from the land of Nephi.
Q.—Why did they flee?
A.—Because Mosiah was warned of the Lord to do so.
Q.—Where were they commanded to go?
A.—Into the wilderness.
Q.—In what manner were they led through the wilderness?
A.—By the word and power of God.
Q.—What land did they finally reach?
The land of Zarahemla.

LESSON XXII.

- Q.—Were there any inhabitants in the land?
A.—Yes; the people of Zarahemla.
Q.—Who were they?
A.—A people whose fathers came out from Jerusalem at the time that Zedekiah, King of Judah, was carried away captive into Babylon.
Q.—How did they reach this continent?
A.—They were brought by the hand of the Lord across the ocean.
Q.—Were any of the sons of Zedekiah with them?
A.—One of his sons named Mulek.
Q.—What are we told in the Book of Mormon became of the other sons of Zedekiah?
A.—That they were all slain.
Q.—Who was led out from Jerusalem first, Lehi or Mulek?
A.—Lehi.
Q.—How do we know that Lehi left first?
A.—Because Zedekiah was reigning at Jerusalem when he left there.
Q.—Do you recollect another evidence?
A.—Lehi was living on this continent when he told his people that he had seen a vision by which he knew that Jerusalem was destroyed.
Q.—How did the people of Zarahemla feel at being discovered by Mosiah and his people?
A.—They rejoiced exceedingly.
Q.—What record did Mosiah and his people carry with them?
Q.—The record of the Jews on the plates of brass.
Q.—Did the people of Zarahemla bring any records with them?
A.—No, they did not.
Q.—Did they have any faith in their Creator?
A.—No, they denied His being.
Q.—What was the condition of their language?
A.—It had become corrupted.

(To be continued.)

QUESTIONS AND ANSWERS ON THE BIBLE.

CATECHISM FOR SUNDAY SCHOOLS.
(Continued.)

LESSON XXI.

Subject—JACOB'S FAMILY.

- Q.—What was the name of Jacob's uncle?
A.—Laban.
Q.—How many daughters had Laban?
A.—Two.
Q.—What were their names?
A.—Leah and Rachel.
Q.—Which of these did Jacob love?
A.—Rachel.
Q.—How long did he serve Laban for her?
A.—Seven years.
Q.—When the seven years expired which of the daughters did Laban give to Jacob?
A.—Leah.
Q.—Why did he give Leah?
A.—Because she was the elder.
Q.—How long did Jacob serve for Rachel?
A.—Another seven years.
Q.—What were the names of Jacob's other wives?
A.—Bilhah and Zilpah.
Q.—Who were they?
A.—The handmaids of Rachel and Leah, given to them by Laban their father.
Q.—How many sons did Jacob have?
A.—Twelve.
Q.—What was the name of the eldest?
A.—Reuben.
Q.—What was the name of the youngest?
A.—Benjamin.
Q.—What was the name of Leah's daughter?
A.—Dinah.

LESSON XXII.

Subject—JACOB'S RETURN TO CANAAN.

- Q.—Who told Jacob to return to the land of his father?
A.—The Lord.
Q.—Where was Laban when Jacob left?
A.—Gone to shear his sheep.
Q.—Why did Jacob leave without letting Laban know?
A.—Because Laban wanted to retain his services.
Q.—Why did Laban want Jacob to stay with him?
A.—Because he had learned by experience that the Lord had blessed him for his sake.
Q.—After Laban had pursued Jacob seven days what did the Lord tell Laban in a dream?
A.—To speak not to Jacob either good or bad.
Q.—After Laban had talked with Jacob and made a covenant with him, what did he do before he departed?
A.—He kissed his sons and his daughters and blessed them.
Q.—To whom did Jacob send presents of cattle?
A.—To his brother Esau.
Q.—For what purpose?
A.—To appease his wrath.
Q.—With whom did Jacob wrestle?
A.—An angel.
Q.—What name did the angel give to Jacob?
A.—Israel.
Q.—How many men did Esau have with him?
A.—Four hundred.
Q.—How did Esau treat Jacob?
A.—He ran to meet him and embraced him and fell on his neck and kissed him and they wept.
Q.—Who died at Bethlehem?
A.—Rachel.
Q.—How old was Isaac when he died?
A.—One hundred and eighty years.
Q.—Who buried him?
A.—His sons Esau and Jacob.

(To be continued.)

[For the Juvenile Instructor.]

Chemistry of Common Things.

HEAT.—NO. 3.

WHAT a wonderful thing is heat! by its means many solids are made fluids and some fluids are made solids; some metals are changed into earths (ores) and ores are reduced to the state of metals; even life is dependant upon it, so far as we are acquainted with life in organized beings, and all the phenomena attendant upon vital action are manifestations resulting from its operations. That heat plays an important part in reference to the chemical force is well understood, whether it is the *cause* of that force, or the *effect* is not so well known. Mercury (the metal quicksilver) combines with oxygen at one temperature, forming an oxide, an earthy substance. At a higher temperature oxygen is separated and the metal is set free, the earthy substance again becomes mercury and oxygen; but light will produce similar changes, the sub-oxide of mercury exposed to light, is converted into red oxide of that metal and metallic mercury. Many substances have the property of behaving in a similar manner; others are entirely volatilized by heat and changed into gases, ex. gr. sulphur and charcoal, which have no tendency to combine with oxygen at ordinary temperatures; by exposure to great heat they undergo combination, producing gaseous compounds, as sulphurous and carbonic acids.

But it is the combustion of these bodies that gives rise to the heat, not by *creation*, for the heat has existence in another state that cannot be perceived by our senses, it is there, ready to manifest itself in obedience to the natural laws. It is developed by or derived from those bodies by their decomposition, the violent and rapid motion of the particles of those bodies among themselves producing the phenomenon of heat, and of light also if the rapidity of motion is increased sufficiently.

Great attention is being paid to the subject of heat in connection with life, especially by a class of scientific inquirers who would be pleased to dispense with Deity as the source of life. We, as Latter-day Saints, can have no sympathy with reasoners of this class; but it is well to notice the results of investigations made by them, without being influenced by their conclusions, as many very valuable facts are recorded that are worth knowing. As remarked at a late meeting in this city where the subject of education was discussed:

"A little knowledge is a dangerous thing;
Drink deep, or taste not the Pierian spring."

The danger of scientific investigation is only when men want to prove the non-existence of the Creator by showing the exquisite harmony, perfection and *simplicity* of His works; to prove that unity of design and the highest order in execution are evidences of there being no Designer!

Now, although heat is invariably a concomitant of life, it is reasonable to believe that the chemical forces are set in motion by the vital, they possess the faculty of producing heat; even a candle has to be lighted; chemical action does not take place unless bodies, frequently dissimilar in their nature, are brought together in a manner favorable to chemical union. Organic beings have this power of generating heat, except when life ceases, when heat is only produced by decomposition. The energy that causes the nerves to act is something different to mere heat, although heat accompanies the nerve movement, as it does the movement of the muscles. And yet physiologists will assert that "heat is the source of motion in the system, that heat can be transformed into nervous activity, that mind itself should be regarded as engendered by heat." Even this

kind of reasoning should not lead to the infidelity that characterizes the scientific literature of the day, for God is the author of light, and heat which is only another form of light, as well as the author of life. This appears to be the conclusion of the mighty in the new philosophy, but their *inferences are incorrect*, and, at the best, would lead us to sun worship. To use the words of M. Papillon: "Whence comes this heat developed by chemical phenomena in the living system? It comes from aliments which, in the last resort, are all drawn from plants, and they have borrowed it from the sun. When the vegetables, whose combustion takes place within the animal, throw off a certain amount of potential energy, as heat, they do but transmit to it a force which the sun has supplied them with. It is, then, a portion of solar radiation, stored up at first by the plant, which the animal makes disposable and converts to use."

* * * * * Thus we may say, with exact truth, the sun is the inexhaustible source, it is the perpetual spring of life. * * * * * Reason completes the instructions of its long experience by harmonious agreement with the simple and natural sentiment felt by the first of men, when for the first time they looked on the splendor of the day."

We may be thankful, children, that we have revelation as well as reason to enable us to penetrate further into the veil thrown over the works of our Father than such philosophy.

BETH.

HISTORY OF THE CHURCH.

(Continued.)

AMONG other difficulties with which the Saints at Winter Quarters had to contend there was sickness of a serious character. The want of vegetables, and the poor diet to which they were confined, had the effect to produce scurvy or "black-leg" as it was called there. The limbs would swell, become black and the flesh be very sore. There was much suffering and many deaths from this disease. Potatoes, brought from Missouri, had an excellent effect in checking and curing the disease. Above Winter Quarters some miles there had been an old fort, which had been abandoned sometime. There horse radish was discovered growing. It proved a great boon to the sick at Winter Quarters, as it was a most excellent antidote for scurvy.

The Indians were troublesome in taking and killing stock, and an Indian war might easily have been provoked in consequence, had the people been disposed to have one. But President Young took great pains in instructing the people as to the just and proper manner to treat Indians, and also in cultivating the spirit of friendship in the Indians themselves. When it is considered that the Saints were living on Indian land, and in the midst of tribes with whom Government had made no treaties for the possession of their country, it is wonderful that so little difficulty occurred. But it has always been the policy of the leading men who possess the spirit of Zion to treat the Indians with proper consideration and kindness; in fact, to treat them as human beings having all the rights and feelings of men. The result has been that, when their counsel has been carried out, peace has prevailed and the red men have felt they were not entirely abandoned to be robbed or taken advantage of by the whites. Indian nature does not differ so much from white men's nature that they cannot appreciate kindness and fair treatment.

During the dreary winter spent by the Saints at Winter Quarters, President Young and those engaged with him in presiding made it their study to devise means of employment for them, knowing that they would be more contented and happy if kept constantly at work, than if allowed to be idle.

The old adage, "An idle man's brain is the Devil's workshop," is nowhere better illustrated than in a settlement or community of men, who might under other circumstances be industrious, good citizens, when thrown entirely out of employment. In such a case, for some reason, the idle brains are often occupied with that which tends to evil rather than good—slandering and back-biting, jealousy and contention. In directing the labors of the camp President Young displayed the same wisdom and foresight which had so prominently marked his career from the time of the death of the Prophet Joseph Smith. A grist mill was projected, not because the Saints expected that they would occupy the site of Winter Quarters permanently and reap any great benefit or profit from the use of the mill, but rather because if some such employment as the building of it could not be found for the men during the winter they would be idle, and as President Young expressed it, if the Saints did not reap any material benefit from it, the Indians, whose lands they then occupied, probably would. In addition to the building of the mill and the digging of the race for it, and providing shelters for their families, a council house was built in which to hold meeting etc., and the manufacture of willow baskets, washboards, half-bushel measures, etc., was entered into quite extensively. These were the only manufactures that could be engaged in with any certainty of a return for their labors. Such wares they hoped to be able to sell in the settlements of Missouri when Spring opened. To prevent the Saints from becoming cool and indifferent in regard to their religion the greatest vigilance was enjoined upon the Bishops in watching over those over whom they presided. Meetings were often held, and the people put through a course of systematic drilling to impress upon them the necessity of living near unto God as they were about to venture forth to seek out and make new homes in a land with which they were totally unacquainted, and in journeying to which they must look to God for guidance. As a result of the effort made to stir them up to diligence and the great wisdom displayed in the government of the camp, it was a model for good order and peaceful, harmonious regulations. While those presiding exerted themselves to promote the spiritual welfare of the Saints they did not show a disposition to deprive them of enjoyment; on the contrary they encouraged recreation of an innocent nature. After the completion of the Council House arrangements were made for a number of dancing parties and festivals to be held in it, and President Young proposed to show them how to go forth in the dance in a manner acceptable before the Lord. He did so by offering up prayer to God at the opening and closing of the exercises and permitting only modest deportment and decorum throughout. The organization of companies for the journey was proceeded with and all things were got in readiness for companies to start as soon as the weather and the supply of grass might be considered favorable. Arrangements were also made to have as many as possible of the Saints in the small branches scattered throughout the different States fit themselves out with teams and follow on. They could not hope to raise teams sufficient to transport the Saints with their luggage, their provisions to last them a year, their seed grain and farming utensils at one trip, but President Young presented a plan which if carried out in the right spirit would have the desired effect. That was for those who could fit themselves out well for the trip, or be fitted out by their friends who should remain, to proceed as pioneers to the mountains prepared to raise a crop for the sustenance of themselves and those who should follow, and on their arrival at their destination return as many teams as possible to assist on those remaining behind. By pursuing this system of co-operation it was thought the widows and fatherless as also the destitute families of the men who had gone in the battalion could be assisted to Zion without having cause to feel that even the poorest of them were neglected.

(To be continued.)

Original Poetry.

[For the *Juvenile Instructor*.]

BABY LEARNING TO READ.

My baby brother is learning to read,
You shall hear how he does proceed;
He has learned the alphabet very well,
And seems to think he can read and spell.
He picks out the letters and speaks the same,
Then looks at the picture to guess the name.
This morning I heard him—"t-r double e,"—
Looks at the picture—"rosebush" said he;
"F-l-y—bug—w-o-l-f—fox—
B-u-f-f-a-l-o—papa's big ox,—
H-e-n—chicken—p-i-g—hog,—
W-r-e-n—bird on a log,—
K-i-d—old Cherry's calf."
At this point I began to laugh.
He was much offended first, but "see,
I know I reads it right," said he.
Very amusing it is indeed,
To listen to our baby read.

LULA.

MY THREE LITTLE TEXTS.

I am very young and little,
I am only just turned two,
And I can not learn long chapters,
As my elder sisters do.

But I know three little verses,
That mamma has taught me,
And I say them every morning,
As I stand beside her knee.

The first is, "Thou God see'st me."
Is not that a pretty text?
And "Suffer the little children
To come unto me," is next.

But the last one is the shortest,
It is only "God is love;"
How kind He is in sending us
Such sweet verses from above!

He knows the chapters I can't learn,
So I think He sent those three
Short, easy texts on purpose
For little ones like me.

Selected.

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